

KOREAN BROADCASTS
FROM THE
CHOSEN MISSION
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

APRIL 1, 1930.



A Deserted Shrine, Chungju.

This shrine was deserted because the idol lost her power when the missionaries built their home on the opposite hill. So she was moved around to the other side of the mountain where she would not look down at the "Jesus Doctrine houses". She was a stone image and had been dressed in sixty skirts given by her devotees. Thousands of shrines all over Korea have been deserted because even the non-believers, seeing the independence of the Christians, have ceased to reverence and support them. A Buddhist temple above Chungju, that used to have twenty priests, dwindled to three and finally was torn down. "The people do not support us when we go on our begging tours any more", one of the priests said. When they go to the gate of a Christian house and begin to beat their bell and sing, they are told, "We are Christians" and they leave. So even the non-believers sometimes excuse themselves from contributing by saying "We are Christians". May their professions finally become true ones.

CHUNGJU

A young woman who had been deaf and dumb for over a year and who had tried various remedies all to no avail, wrote on a slip of paper that she would like to attend the Christian church. Her older sister took her, and the Christians taught her to pray for forgiveness of sins and for physical healing. After attending two Sundays, while she was praying at night, her tongue was suddenly loosened and she voiced her petition to the amazement of her relatives. She came to church the following prayer-meeting night and testified of what great things the Lord had done for her. May this be the beginning, in this region, of a manifestation of the old time Pentecostal power, for which we are especially praying at this time.

The Women's General Bible Class with two hundred enrolled had the largest attendance for several years, in spite of shortage of food. Among the forty who expressed their desire to worship God during the evening meetings were many young women, and a woman of seventy-five years who came with a beaming face every evening. The prevailing testimony at the evening meeting on the last day was a desire to "believe more deeply" and to tell the good tidings to others. Two old women, one a candy peddler and the other an oil peddler, were most pleased to have an opportunity to tell the message to those whom they met.

Two afternoons were spent in meetings in connection with the Missionary Societies which were organized into a Presbyterian Society. There were delegates from seventeen of the twenty-three societies. They seemed to get a broader vision of the field and realized the value of united effort in prayer and purpose.

HINGKING, MANCHURIA

On account of excessive demands of Chinese landlords fifteen households from one church near Hinking decided to move north of Harbin. Most of these were the main support of the church. The pastor wishes to go with them. If he does so the presbytery will not have sufficient pastors to form a presbytery.

Twenty women enrolled in the women's Bible Institute. A graduate of the Pyengyang Higher Bible Institute is one of the teachers.

A colporteur came home recently beaten up by Korean Bolsheviks. In many years of service this is his first experience of this kind.

SEOUL

This spring the Woman's Missionary Society of West Gate Church, Seoul, held its anniversary and it was reported that in ten years this society has raised \$1,500 for the missionary enterprises of the Korean General Assembly.

Another evidence of the growth of the spirit of giving is furnished in the Seoul Women's Academy, known as Chungsin School. Last year the alumnae contributed \$500 to the running expenses of the school and this year they are giving \$100. Without these gifts it would not have been possible for the school to have carried on with the appropriation which the Mission was able to give it.

Almost every day there are leper patients visiting the Out-patient Department of Severance Hospital. It was decided to send one of these patients to a leprosarium in the south, but lepers are not permitted to travel in passenger cars. Through the efforts of one of the missionary doctors in Severance, the Government Railway authorities furnished a freight car in which to transport the leper.

Two professors of the Chosen Christian College have been elected to the municipal council of the district in which the College is located.

Apr. 1, 1930

PYENGYANG

The Men's Bible Institute has completed its first term and is now in the second. During the winter term one hundred thirty men, most of them in their twenties, studied, seventy-five of them being in the beginning class. Nine promising young men were graduated.

The Lula Wells Institute is rejoicing in the completion of a new class-room building, which was dedicated in February. The building is of brick, two stories high; the class rooms, chapel, and offices being on the upper floor, while the ground floor contains, besides the furnace room, wash rooms, etc., a large well-lighted work room for the self-help department. This work room is ideally arranged for banquets and entertainments, and has already been frequently so used by the community. We congratulate Miss Doriss on her achievement, and the greater opportunities it offers.

Boys' work has been started in some of the churches of this city, under the supervision of Mr. Kinsler. The Pioneer organization as used among Presbyterian boys in America has been closely followed, providing for the all-round development of the boys. Hikes and games provide exercise and amusement; attendance at church services, daily Bible reading and prayer develop the boys spiritually, while club oversight of their school grades encourages greater intellectual effort. The service side is developed by various projects such as helping at the Street Chapels one night a week. The boys are graded for their efforts in these four lines—physical, mental, spiritual and social—and are much interested in raising their averages. Similar work for the girls is also being planned.

The Mission Higher Bible School graduation was held on February 14th, five women receiving diplomas at an impressive service. During the month of vacation which followed, the students of the school were scattered in many parts of the country, holding classes and doing Bible-Woman work, this practical work being considered an essential part of their training.

TAIKU

"He that begetteth a wise child will have joy of him", said Solomon. If "wisdom is the art of living well" a wise child must be one who, like Jesus, increases in stature as well as wisdom. Children's Welfare Clinics are the order of the day, and the opening of one in connection with the Presbyterian Hospital in Taiku is the fulfillment of a long cherished dream.

Eighty-one babies have been registered to date. The babies are first weighed and measured. The following week a complete history is taken, and they are finally given a thorough physical examination. The interest of the mothers is manifested by the fact that the large majority of the babies brought are not sick ones.

In numbers of cases the need of supplementary feeding is indicated, and the mothers will be instructed in the art of preparing suitable food. For those unable to pay for milk the formulas will be prepared and given out daily from the milk kitchen.

A weary young mother came with two babies, one just a year older than the other. She was trying to nurse them both and they were not thriving! We are eager to get our milk kitchen operating in order to help young mothers meet just such problems as these.

A young doctor, two graduate nurses and several other assistants comprise the Korean staff, under the supervision of the foreign doctor. Several missionary "wives and mothers" labor in the Clinic also, seeing there an opportunity to share some of the blessings which have been vouchsafed them in the effort to bring up "wise children".

SYENCHUN

Both the Korean church and the American missionaries have been thankful for the sturdy independence of the Korean church here and its ability to manage its own affairs, but there has been a growing realization that much is being lost because of a failure to coordinate the work of the missionaries and that of the church.

So an important development in the work at Syenchun is the organization of a bi-monthly joint conference of the leaders of the local Korean churches and the missionaries of the station.

The Sinsyung Academy has just graduated a class of eleven young men from a five year high school course and the Posyung Academy will graduate twelve young women from its preparatory department and fourteen from its two year high school course in March. In January the Men's Bible Institute graduated five men from a course of six five week terms. The Women's Bible Institute will graduate five women from a course of five ten week terms in March. Graduates from the Boys' Academy enter higher institutions in this country or in Japan, or go directly into business. Graduates of the Girls' Academy finish their education at other academies with the full four or five year course or return to their homes to be sent in marriage. A few of the older ones, who perhaps have already been married but are now free may enter the Higher Bible School for Women. A very few find positions in small rural schools. The graduates of the Bible Institutes go directly into the work of their respective churches. Some of the men become candidates for the ministry and attend the Seminary at Pyengyang. Some of the women attend the Higher Bible School for Women at the same place to fit themselves for the more responsible positions as Bible Women.

CHAIRYUNG

The twenty first session of the Men's Bible Institute enrolled 119 earnest students. Thirteen men graduated from the five year course of five weeks each year. All but six of the 119 students hold some church office. During the class the students were instrumental in persuading 92 people to try the New Life in Christ.

When this Institute closed 137 women enrolled for their eight weeks of similar study. A number of graduates, also, came on for post-graduate work.

When the Leader of a group sought an American teacher for the women's Bible class in his group, he found she had only one week vacant, so he invited her. Then he realized that the class would come right in the midst of wheat planting time, when the women would be at work in the fields. Night after night he arose from his sleep and spent a while in prayer, with the result that the Christians decided to postpone their sowing. This was difficult because the non-believers in the village would bring pressure on the Christians to obtain their help in the planting, exchange of labor.

The class was a success, backsliders were brought in, new believers won and the missionary society pledged the funds and engaged a Bible Woman to follow up the work they had begun during the class, in all the nearby villages. The Leader was rewarded for his night seasons of prayer.

MINUTES
OF THE
THIRTY EIGHTH ANNUAL
MEETING OF THE COUNCIL
OF PRESBYTERIAN MISSIONS
IN KOREA

AND A TRANSLATION OF THE
MINUTES OF THE
NINETEENTH ANNUAL MEETING
ON THE
GENERAL ASSEMBLY
OF THE
PRESBYTERIAN CHURCH
OF KOREA



1930



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1930

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SEOUL, KOREA

**THE SUCCESSION OF MODERATIONS
OF THE
COUNCIL OF PRESBYTERIAN MISSIONS**

1892-93	....	....	---	---	....	Rev. W. D. Reynolds, D. D.,
1894-95	....	....	....	---	....	,, W. M. Baird, D. D.,
1995-96	....	....	....	....	....	,, W. M. Judkin,
1896-97	....	....	....	....	....	,, Graham, D. D.,
1897-98	....	....	....	....	....	,, L. B. Tate,
1898-99	....	....	....	....	....	,, W. R. Foot, D. D.
1899-1900	....	....	....	....	....	,, H. G. Underwood, D. D.,
1900-01	....	....	....	....	....	,, C. C. Owen, M. D.,
1901-02	....	....	....	....	....	,, W. L. Swallen, D. D.,
1902-03	....	....	....	....	....	,, W. D. Reynolds, D. D.,
1903-04	....	....	....	....	....	,, Robt Grierson, M. D.,
1904-05	....	....	....	....	....	,, G. Engel, D. D.,
1905-06	....	....	....	....	....	,, S. A. Moffett, D. D.,
1906-07	....	....	....	....	....	,, Engene Bell, D. D.,
1907-08	....	....	....	....	....	,, S. A. Moffett, D. D.
1908-09	....	....	....	....	....	,, W. D. Reynolds, D. D.,
1909-10	....	....	....	....	....	,, A. R. Ross,
1010-11	....	....	....	....	....	,, F. S. Miller,
1911-12	....	....	....	....	....	,, W. B. Harrison,
1912-13	....	....	....	....	....	,, A. F. Robb,
1913-14	....	....	....	....	....	,, J. N. McKenzie,
1914-15	....	....	....	....	....	,, J. E. Adams, D. D.,
1615-16	....	....	....	....	....	,, W. F. Bull,
1916-17	....	....	....	....	....	,, Cirll Ross, Ph. D.
1917-18	....	....	....	....	....	,, W. B. Hunt,
1918-19	....	....	....	....	....	,, D. M. Lyall,
1919-20	....	....	....	....	....	,, D. M. McRae,
1920-21	....	....	....	....	....	,, Robert Knox,
1921-22	....	....	....	....	....	,, A. G. Welbon,
1922-23	....	....	....	....	....	,, F. J. L. Macrae,
1923-24	....	....	....	....	....	,, N. C. Whittemore
1924-25	....	....	....	....	....	,, L. L. Young,
1925-26	....	....	....	....	....	,, C. F. Bernheisel, D. D.,
1926-27	....	....	....	....	....	,, J. S. Nishet, D. D ,
1927-28	....	....	....	....	....	,, W. C. Erdman, D. D.,
1928-29	....	....	....	....	....	,, A. W. Allen,
1929-30	....	....	....	....	....	,, W. M. Clark, D. D.

OFFICERS OF THE COUNCIL

Chairman	REV. W. M. BLAIR
Secretary-Treasurer	REV. E. T. BOYER

COMMITTEE

Nominating Committee	{	H. W. Lampe G. Engel R. Knox W. A. Burbidge
Auditing Committee	{	A. A. Pieters A. F. Robb
Councils Members of the Seminary Board of Director	{	1931 S. A. Moffett, L. O. McCutchen 1932 J. Y. Crothers, G. Engel 1933 C. S. Hoffman, A. F. Robb 1934 C. A. Clark, W. M. Clark
Seminary Juridical Person	{	1931 S. A. Moffett, L. O. McCutchen 1932 J. Y. Crothers, G. Engel 1933 C. S. Hoffman, A. F. Robb 1934 C. A. Clark, W. M. Clark
Young People's Work, and Work Among Students	{	W. J. Anderson F. Kinsler A. W. Allen E. J. O. Fraser J. C. Crane
Seoul Sub-committee Students Work	{	W. J. Anderson W. M. Clark C. I. McLaren H. S. Martin
Church Standards	{	W. D. Reynolds C. A. Clark A. F. Robb
Committee on Christian Religious Education and Sunday School Work	{	W. N. Blair L. T. Newland F. J. L. Macrae R. M. McMullin
Accurate Church Statistics	{	R. C. Coen, J. V. N. Talmage F. J. L. Macrae, W. A. Burbidge
Translation of General Assembly Minutes		C. F. Bernheisel

**MINUTES OF THE THIRTY-EIGHT ANNUAL
MEETING OF THE COUNCIL OF PRESBYTERIAN
MISSIONS IN KOREA**

The Thirty-Eight Annual Meeting of the Council of Presbyterian missions in Korea met in the auditorium of the Theological Seminary in Pyengyang, Sept. 12th, 1930, at 9 A. M. Due to the absence of the President and President Elect, Dr. Bernheisel read from Acts 5 and opened the Council with prayer.

Dr. Wm. Clark was Elected Chairman.

The printed minutes were approved as corrected.

Move that we secure a copy of the official minutes of the General Assembly as soon as possible to be used in translating into English for the Council Minutes.

Mr. E. D. Grant, Educational Secretary of the Executive Committee of Foreign Missions of the Presbyterian Church in the U. S. was introduced and given the privileges of the floor.

The report of the Board of Directors of the Theological Seminary was read and approved including recommendations, No. 1, 2, 3, 4, 5.

The report of the Treasurer of the Seminary was read and approved.

The report of the Treasurer of the Seminary Juridical person was read and approved.

The report of the Budget Committee of the Seminary was read and approved.

The Estimates for the Juridical person of the Seminary were read and approved.

The Foreign members of the Board of Directors of the Seminary recommended that of the fund in the hands of the

manager of the Theological Review, ¥ 8,000.00 be turned over to the Seminary Treasurer to be held as a Theological Magazine reserve fund, the income to be at the disposal of the Board of Directors of the Seminary. The Theological Review to have first claim upon it.

The following resolution was passed :—

Resolved:—That with a view to securing money toward the Endowment of the Seminary, in addition to the campaign to secure money from Koreans, the Presbyterian Council appoint a committee, consisting of the President of the Board, President and Treasurer of the Seminary, together with Messrs, Engel, Robb, Swinehart, & Wm. Clark. This committee shall have power to prepare plans for raising money, (approximately \$250,000), to approach the various Boards and Missions with a view to securing their approval and hearty co-operation for campaigns at suitable times and places : and as such authorization is secured to select men or agencies to conduct such a campaign. Report should be made to the Presbyterian Council annually as to methods, plans and progress.

The report of the Committee on Young people's work was read and approved.

The report of the committee on Student work in Seoul, including the report of the expenditures of the funds received from three of the Missions of the Council was read and approved.

Dr. Swallen reported that the Bible Correspondence course had been turned over to the Sunday School Association. In view of this fact, the committee appointed to cooperate with him in this work was discharged.

A vote of thanks was extended to Dr. Swallen for the splendid work which he has done through this Bible Course.

The chair appointed a committee consisting of Drs. Engel

and Robb, to draw up suitable resolutions on the death of Dr. W. R. Foote D. D.

It was moved and carried to adjourn for 15 minutes.

The Council again convened at eleven o'clock and after the singing of the verse of a hymn, Mr. Pieters led in Prayer.

The Board of Education presented the following report which was adopted :—

We beg to report with regret that during the year the girls' school of the Canadian Mission at Hamheung has been registered as a "higher common school" and that the same mission is now negotiating with the Government looking towards the registration of their boy's school in the same place as a "higher common school."

As the work to be done by this Board according to its constitution is no longer called for, we recommend that the Board be discharged, any educational question that may arise in the future to be dealt with from the floor of the Council.

The report of the nominating committee was adopted as read.

The report of the Treasurer of the council was read and it was passed that it be approved and ordered printed in the minutes after being audited by the auditing committee.

According to the recommendation of the treasurer it was passed that the assessments from the missions of the Council be as follows :

North Presbyterian	.....	.....	.....	¥ 60.00
South Presbyterian	.....	.....	.....	30.00
Canadian	.....	.....	.....	15 00
Australian	.....	.....	.....	10 00
Total	.....	.....	.....	<u>¥ 115.00</u>

It was passed that the committee on accurate church statistics be urged put forth special effort during the coming year to help the church in securing more accurate statistics

and report at the next meeting of the Council. It was passed to add Dr. Robb, to this committee.

Recommend that the Council meet next year on the morning of the day General Assembly opens.

The meeting of the Council was adjourned and Dr. Grant led in the closing prayer.

W. J. ANDERSON, Secretary.



REPORT OF THE BOARD OF DIRECTORS OF THE
PRESBYTERIAN THEOLOGICAL SEMINARY OF KOREA

Pyengyang, September 12th, 1930

The Board of Directors of the Seminary has had two meetings during the year, one on March 12th and one on September 12th: the actions taken at these meetings are to be found as recommendations at the end of this report.

On March 19th, one week after the spring meeting of the Board of Directors, Rev. W. R. Foote, D. D., our professor of Church History died at Wolfville, Nova Scotia, Canada. This news was received with great sorrow on the part of faculty and students alike. Dr. Foote commanded the love and respect of all with whom he came in contact, never sparing himself but giving all his energy to the task in hand. His quiet and helpful presence will be greatly missed and all who knew him will cherish for him a warm memory in their hearts. At the memorial service held in the Seminary chapel April 22nd many tributes of love and respect were expressed by faculty and students and all felt grateful to God for the privilege of having studied under him or of having worked with him.

With Dr. Erdman still off the field on account of ill health and Dr. Foote's place unfilled it was necessary to secure teachers in addition to the regular faculty: Rev. H. N. Park, Rev. Kim Sun Too, Rev. Kang Kyu Chan, Rev. F. E. Hamilton, of Pyengyang and Rev. T. S. Soltau of Chungju were secured, the last named giving full time for the ten weeks. We are grateful to all these brethren for their valuable assistance.

We are glad to be able to report that the Mission of The United Church of Canada has granted the request of the Board of Directors and assigned Rev. A. F. Robb, D. D. to work in the Seminary for the year 1930-31. Mr. Park and Mr. Kim will also teach 4 hours each during this fall term, at least.

On February 14th the Seminary faculty and students gathered together to celebrate the 40th anniversary of the arrival of Dr. Moffett in Korea. The gifts from Faculty and students and the many kind words of congratulation were deeply appreciated.

The Fall Term opened on September 18th with an enrolment of 85 regular students, 6 postgraduate students and one ordained pastor who took a special course with us. As will be noted our attendance is not so

large as it was a few years ago. Also we have noticed that, more and more, students apply to us for work of some sort, without which they are unable to pay their bills during the term: occasionally a man is enrolled, who after only a few days of study makes known the fact that he has no money in hand and must receive aid in order to finish the work of the term. This creates a problem. We fear that some of the presbytery examinations are not sufficiently thorough when dealing with the financial resources of the candidate. We greatly regret that there is not some work of these worthy students.

On December 18th, the closing day of the fall term, diplomas were granted to the following pastors, who had satisfactorily completed the regular six months post-graduate work, namely, Rev. Kim Suck Chang of North Tooyeong An Province and Rev. Nim Taik Kwan and Rev. Kim Hon of Whang Hai Province.

Dr. William M. Baird gave the address to the graduates.

The winter term opened January 2nd with an enrolment of 73. It has been a term of more unrest than usual, due to the trouble in the various colleges and middle schools throughout the country. For several days the regular class room work was not carried on. Only one student was arrested and he was soon released.

The spring term opened April 3rd with an enrollment of 101 regular students distributed as follows: 44 Juniors, 34, Middlers and 23 Seniors. During the first 6 weeks of the term the Christian Religious Educational course was given and was attended by 14 men. Mr. James K. Chung of Seoul and Mr. F. E. Hamilton of Pyengyang, in addition to certain members of the faculty constituted the teaching staff. During the last 4 weeks of the term the spring School of Theology was held attended by 14 pastors so that we had an attendance of 115 straight through the spring.

For 3 days in May Rev. H. M. Bruen of Taiku conducted a series of most helpful meetings for the deepening of the spiritual life of the students. All studies were suspended and the students with the faculty attended in a body and were greatly blessed: 4 meetings were held daily: in these meetings Mr. Soltau also had a part.

During the year, as the result of a report of a committee of the faculty appointed for that purpose, the extra course curricula were revised to avoid reduplications. The regular Post-graduate course of 2 terms of 3 months each was slightly revised and is as follows:

First Year	Second Year
Leviticus (2)	Amos (2)
Hosea (1)	Messianic Prophecy (2)
The teachings of Jesus (2)	Psalms (90—) (1)
Parables of Jesus (2)	Prayers of the Bible (2)
2nd Timothy (2)	1st and 2nd Peter (1)
Theories of the Atonement (3)	Modern Theological Problems (2)
Evangelism (2)	Expository preaching (O. T.) (1)
Sunday School Work (2)	Young Peoples' Work (2)
Great Men of History (1)	History of Philosophy (2)
The Bible and Science (1)	Socialism (1)
Great preachers (1)	Life and letters of Paul (3)

It was also decided to change the Christian Religious Education Course of 5 years of one month each to a course of 3 years of one and a half months each, arranging the curriculum so that the pastors who took our under-graduate course before 1922 shall take all three years and those who took the under-graduate course in 1922 or thereafter, shall take but the last 2 years of the course. The revised course is as follows :

First Year

Hours

- (2) General Psychology.
- (3) Child Psychology.
- (3) Pedagogy.
- (3) Organization of Religious Education.
- (2) Young People's Work.
- (3) Outline of Bible and Church History.
- (2) Epistles of Timothy.

Second Year

Hours

- (3) Specialization for Beginners, Primary and Juniors.
- (3) Project and Problem teaching with practice teaching.
- (3) Story Telling.
- (2) Blackboard and chart work.
- (3) Play in Education Games.
- (2) Kindergarten methods—Hand work.
- (3) Galatians and Phillipians.

Third Year

Hours

- (3) Specialization for Intermediates, Seniors and Young people.
- (2) Religious Education of Adults.
- (2) Supervision of teaching.
- (2) Sunday School Evangelism.
- (1) Graded Social Service.
- (2) Pageants and Special Programs.
- (2) C. E. and Boy Scout work. Pioneers.
- (3) Bible.

During the year the Board approved the request of the Faculty that the form of the Seminary diploma be changed : the new diploma is now printed and on hand for future use.

The Theological Review has had a good year under the able direction of Dr. Namkung as Chief Editor and Drs. Reynolds and Erdman as associates. Although Dr. Erdman has been in America sick, he has been sending material for printing regularly particularly the notes on the Sunday School lessons, which are much appreciated by the churches. In the Fall, the questions of making the magazine a monthly was again raised and debated, but it was felt that it would be difficult for the Faculty to provide the material, so a compromise was arrived at of increasing the pages from about sixty to about eighty, and this has improved the magazine very much. The magazine is certainly meeting a need in the church and meeting it very well.

The library continues to grow in size and usefulness : we now have about 2,500 English volumes, between 500 and 600 Korean volumes: about 200 Chinese volumes and nearly 100 Japanese volumes.

An effort is to be made to secure ancient Korean books for the Library and it is hoped that the members of the Council will do all they can to help us in this endeavour.

The 25th Commencement was held March 12th, in the Seminary Chapel at 10 o'clock. The address to the graduating class was made by Rev. Lee Tai Young, one of the missionaries of the Board of Foreign Missions of the Presbyterian Church of Korea, now home on furlough from China. In addition to granting 23 diplomas for the regular undergraduate course, special certificates were granted to the following in recognition of their completion of the elective [courses in the Biblical language : for Old Testament Hebrew and New Testament Greek—Paik Nam Choo and Lee Wan Mo and for New Testament Greek—Kay Hyo Un.

The names of the 24 graduates from the regular course are as follows :

계공김김김류리리리리당당전당조주차한천황백리오
효성저동지귀은완원창인운택명승남광익태보남귀운
언택석귀학섭형모영호화선구채학고석준룡익주황호

The Board's Committee on Endowment reports that ₩ 72.00 has been received as gifts from pastors and students: of this ₩ 20.72 has been spent in circulars and letters etc leaving a balance of ₩ 51.28 in hand. It was voted to ask the Assembly to approve the setting aside the last Sunday of March of each year as Theological Seminary Sunday at which time information concerning the Seminary be given to each congregation and special prayer be offered for the Seminary.

The officers of the Board for the coming year were elected as follows : President Rev. S. A. Moffett, D. D.

Secretaries, Rev. Pyun In Suh and Rev. C. S. Hoffman.

Treasurer, Rev. C. A. Clark, Ph. D., D. D.

In order to avoid a deficit in the running expenses of the Seminary it was decided to raise the students fees, beginning with January 1931.

Recommendations

1. That the Re-election of Rev. S. L. Roberts, D. D. as President of the Seminary for a term of three years be approved.
2. That the election of Rev. A. F. Robb, D. D. as professor of Church History be approved and that the Canadian Mission be requested to assign him to this work.
3. That the Post-graduate Course revised as above, be approved.
4. That the Christian Religious Educational Course, revised as above, be approved.
5. That the Council request the 4 co-operating Missions to make the usual subsidy of ₩ 1,000.00 for the Theological Review.

Respectfully submitted,

SAMUEL A. MOFFETT,

President of the Board.

TREASURER'S REPORT
For the year ending Dec. 31, 1929

RECEIPTS

Balance from 1928	¥ 1,113.02
Missions' Appropriations	
Northern Presbyterian	¥ 2,850.00
Southern Presbyterian, general a/c	¥ 1,600.00
Prof. Namkung's a/c	2,270.00
Australian Presbyterian	1,050.00
Canadian	1,050.00
Fees	272.00
Dormitory	632.53
Sales (books and mimeographed MSS)	661.71
Bank Interest	1,675.63
Loans returned	437.00
Sundries (refunds, rents, also temporary withdrawal of a fixed deposit for ¥ 1,000)	1,164.90
	<u>Total</u> <u>¥ 14,776.94</u>

EXPENDITURES

Board Meetings	¥ 250.07
Student Aid, chiefly post-graduate	347.29
Wages, incl. office clerk	1,261.00
Teachers' Salaries	3,690.50
Light, heat and water	3,219.24
Library, books and periodicals	1,130.73
Dormitory, equipment and supplies	696.15
Repairs	153.57
Mimeographing	335.31
Office expenses and printing	134.29
Loans to students	622.00
Sundry (incl. transfer to Fixed Deposit of ¥ 1,145.00)	1,196.30
Books, printed and bought for sale to students	571.90
Balance in bank on Dec. 31, 1929	1,168.59
	<u>Total</u> <u>¥ 14,776.94</u>

ASSETS AND LIABILITIES

Fixed Deposit Certificates	¥ 31,145.00	
Bank Balance, general a/c	1,168.59	
Southern Presbyterian Mission owes		
on budget	¥ 650.00	
on Prof. Namkung's a/c sal.	10.00	
water-rate	60.00	720.00
Loans due		338.00
Zaidan Hojin debt to Seminary		1,321.52
Book and MSS stock		749.02
Student Aid Reserve		¥ 25,000.00
Excess of Assets over Liabilities		10,442.13
	<u>¥ 35,442.13</u>	<u>¥ 35,442.13</u>

Audited and found correct Jan. 10, 1930

(Signed) CHAS. ALLEN CLARK,
W. D. REYNOLDS.

REPORT OF THE TREASURER
OF THE SEMINARY OF THE JURIDICAL PERSON

For the year ending Dec. 31, 1929

RECEIPTS

Balance from last year	¥ 11.04
From Northern Presbyterian Mission	
¥ 600.00—¥ 300.00, (last year's credit carried over)	400.00
From Southern Presbyterian Mission	300.00
From Australian Presbyterian Mission	150.00
From Canadian Mission	150.00
Rent on Erdman House, four months @ ¥ 75.00	300.00
Repayment of the Seminary general a/c Repair Fund	19.16
	<u>Total ¥ 1,330.20</u>

EXPENDITURES

Repairs and Improvements	¥ 604.58
Taxes	351.42
Insurance	474.20
	<u>Total ¥ 1,330.20</u>

ASSEST AND LIABILITIES

Due from Southern Presb. Mission debt on Prof. Namkung's
house ¥ 1,321.52 (asset)
Owing to the General fund of the Seminary .. ¥ 1,321.52 (liability)
Audited and found correct Jan. 10, 1930

(Signed) CHAS. ALLEN CLARK,
W. D. REYNOLDS.

SEMINARY ESTIMATES FOR THE YEAR 1931

EXPENDITURE

Board meetings Commencement, etc.	¥	300.00
Student aid mostly postgraduate		600.00
Wages incl. office clerk		1,300.00
Teachers salary Namkung		2,340.00
Lee		1,800.00
Others		310.00
Light Heat and water		3,000.00
Equipment and dormitory supplies		500.00
Library and periodicals		550.00
Repairs		200.00
Mimeograph supplies and labor		300.00
Office expense and printing		170.00
Book to be resold		170.00
Miscellaneous		500.00
	Total	<u>¥ 13,040.00</u>

ANTICIPATED RECEIPTS

Missions, Northern Presbyterian	2,850.00	
Southern Presbyterian	1,750.00	
For Namkung	2,340.00	
Australian Presbyterian	1,050.00	
Union Church of Canada	1,050.00	9,140.00
Fees from students		1,600.00
Sales to students		600.00
Bank interest		1,700.00
	Total	<u>¥ 13,040.00</u>

SEMINARY JURIDICAL PERSON ESTIMATES FOR 1931

EXPENDITURES

Insurance	....	....	....	....	....	....	....	....	¥ 400.00
Taxes	....	....	....	....	....	....	....	....	400.00
Repairs	....	....	....	....	....	....	....	....	400.00
							Total		<u>¥ 1,200.00</u>

ANTICIPATED RECEIPTS

Northern Presbyterian Mission	....	....	....	....	....	....	....	¥ 600.00
Southern	..	..	....	....	....	....	....	300.00
Australian	..	..	....	....	....	....	....	150.00
United Church of Canada Mission	....	....	....	....	....	....	....	150.00
							Total	<u>¥ 1,200.00</u>

Respectfully Submitted,

CHAS. ALLEN CLARK.



REPORT OF THE COMMITTEE ON YOUNG PEOPLE'S WORK

During the past year, we have been able to visit most of the large centers in the interest of the young people's work and have found greater interest in this phase of our church work than ever before.

We made a special effort to visit those centers where only a few societies existed and are glad to report that new societies have been organized as a result. The total member of societies now being about 600 and 15,600 members. Three new Unions were organized and are now affiliated with the National Union making a total of 15.

Some of the special features of our work have been :—

1. A temperance Campaign ; 14,000 posters and 350,000 large illustrated tracts or hand bills were printed and sent to nearly every province in Korea. We could have sent a great many more if we had had the money to print them. In many places they had large temperance meetings and a parade in connection with the distribution of the tracts and posters. We are planning another campaign this year.

2. "Win One" plan of personal work. The young people in many places entered into the work enthusiastically and splendid reports have come in

3. Sending a delegate to the 8th Worlds' Christian Endeavour Convention which was held in Berlin, Germany, Aug. 5-11. Both young and old gave liberally and although it was hoped that we might send even two delegates, we were very glad that enough was subscribed to ensure the going of one. Mr. Cho of Wonsan was sent. The World's Union made it possible for the chairman of your committee to go. There were about 6,000 delegates from over 40 countries registered and from 12,000 to 14,000 attended the evening meetings in the great Kaiserdam of the Exposition grounds.

Plans for the future.

1. Continue the temperance campaign.
2. Continue the "Win One" campaign.
3. Develop the work for Junior and Intermediates. Plans are being made to unite the organizations of Christian Endeavour and the pioneers (Kai Chuk Koon). When this program is well worked out it will be a much more useable and effective program than any one organization we know of. We hope to have material ready some time this fall.

4. Changing the size of the territories of Unions from Presbyteries to Sichals in order that there may be more frequent meetings and more activity.

5. The publishing of a quarterly "News Letter."
6. To try to arrange joint conferences and conventions with the Sunday School workers in order to economize both time and expense of teachers and those who attend.

W. J. ANDERSON,
Chairman.

REPORT OF THE COMMITTEE ON STUDENT WORK IN SEOUL

One day in the first week of September a student came to call and told me, he was from Mokpo and had been attending a Government school but now wished to enter a mission school. It was too late to get him into an academy but we were able to get him into the Japanese Y. M. C. A. night school and get him a place in a Christian home. On Sunday he came with me to church and I got him into Mrs. Swinehart's Bible class. This is but one of the many who come to us but illustrates just what we should like have our Presbyterian students from the country do. This student is now settled among Christians and his first friends in Seoul have been Christians so there is comparatively little danger of losing him from the church. The Student Club in the central church has been the most active of any in the city, having organized a Christian Endeavour Society of their own, have a choir which sings every Sunday, have active part in the children's Sunday School and Junior Christian Endeavour Society.

The Musical Club which I have for the students of the Government Medical College has been both interesting and profitable. About twenty attend the weekly meetings in our home. Occasionally I have opportunity to meet the other Korean students in this school, many of whom are non-Christians. It was a great pleasure last fall and winter to meet many of the former members of this club now out in active service: for instance all three of Dr. Grierson's Korean doctors were at one time in our group.

Mr. Choi has been able to help a great many students who have been confused and troubled by what non-Christian science teachers have taught and many would probably have dropped out of the church if they had not had this friend to help them out. During the three Union revival meetings which were held in Seoul, Mr. Choi spent his entire time "rounding up" students and sending them or bringing them to the meetings. We printed special invitations to students and distributed them all over the city.

Mrs. Kim has had many delightful experiences among the girl students. Several she has saved from a life of shame; has kept others from marrying into non-Christian homes and has arranged suitable marriages for others. Her Bible Classes are well attended and many of the new believers are continuing in church attendance. When asked to tell something of her work she usually says there is nothing to tell, but when she talks informally of her experiences one can not help wondering how she finds time to do so much. She is just a mother to this large family of very promising Christian young woman. She needs our prayers and sympathetic support.

W. J. ANDERSON,
Chairman.

IN MEMORIAM

REV. WILLIAM RUFUS FOOTE, M. A., D. D.

Born on the 29th of April 1869 and having spent his boyhood at Grafton in the beautiful Annapolis Valley, Nova Scotia, Canada, William Rufus Foote underwent a Normal School training and after spending some time in teaching and further study, he graduated from the nearby Acadia University at Wolfville in 1895 and two years later received from his Alma Mater the degree of M. A. He took his theological course from 1895 to 1898 in Pine Hill Divinity Hall, Halifax, N. S., on completion of which he was appointed by the Maritime Synod of the Presbyterian Church in Canada as a missionary to Korea and together with his newly wedded wife, Edith Sprott, a Normal School graduate and a graduate nurse, the Rev. Dr. and Mrs. Robert Grierson and the Rev. Duncan McRae arrived in this land in Sept. 1898 and after consultation with the Council of Presbyterian Missions settled with his colleagues in the north-eastern section of Korea.

Dr. Foote's name will always be associated with Wonsan, where he spent more than half of his thirty years in Korea, working in the city and making long itinerating trips in the country. He founded the Wonsan Boys' Academy and was for many years its principal.

As early as 1905 he began to share in the work of the Theological Seminary at Pyengyang, teaching the middle sections of Church History till 1910, when family affairs and the urgency of work in his own field took him off the teaching staff for thirteen years, which period was only interrupted by three months' teaching in 1918.

In 1914 he willingly consented to the postponement of his furlough and reunion with his family for a year in order to aid in the rapidly dev-

**MINUTES OF THE NINETEENTH ANNUAL MEETING
OF THE GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH IN CHOSEN**

September, 1930

Opening :—The nineteenth meeting of the General Assembly of the Presbyterian Church in Chosen assembled for its opening session on the night of the 12th. of Sept. 1930 in the West Gate Presbyterian Church of Pyenyang.

Officers :—Rev. Hong Chongpil of Kunsan was elected moderator; Rev. Ni Insik of Pyenyang vice-moderator and Rev. Hong Taik-ki of Sunchun clerk.

Membership :—The commissioners consisted of 64 Korean pastors, 64 elders and 32 foreign missionaries, making a total of 170. These commissioners came from 21 presbyteries.

Religious Education :—The committee on religious education brought in the following recommendations which were passed;

1. That the second Sunday in Feb. of next year be designated as Christian Endeavor Sunday and that a special collection be taken at that time and sent to the treasurers of the religious education committees of the various presbyteries.

2. That the committees on religious education in the various presbyteries be instructed to stress Endeavor work and the organization of Endeavor Societies.

3. That each presbytery send to the Assembly's Religious Education Treasurer one sen for each sunday school scholar in its bounds.

4. That next year be especially designated as a year for the study of religious literature and the Bible Correspondence Course; that teachers' training and study classes be conducted, that Sunday school teachers and pupils make special efforts to evangelize and that sunday school organizations be perfected.

5. That Sunday Scool conventions, Normal Schools and summer conferences be held and that the leaders of these meetings be secured through the Assembly's committee and that the committee make report on these things.

6. That a hundred yen be voted toward the expense of the delegate who went to the Convention in Berlin Germany.

This committee during the year received Y 945.73 and expended ¥ 709.31.

Board of Education :—This board reported as follows on students who are being aided by the committee ;

1. To Sangnok has graduated from the Tokio Imperial University and is now an assistant teacher there.

2. Ni Seungjung is now a student in a normal school in Japan and will graduate next year.

3. Kim Injoo is now at the Presbyterian Theological Seminary of Chicago and from this year will concentrate on a course leading to a doctor's degree.

4. Ni Sungnak will sail this Oct.

5. Ni Keuntai is studying in the Agricultural School in Hokkaido, Japan.

6. Ni Seungjung is receiving forty yen a month aid.

7. Chung Chaiyoon graduated from the Imperial University in Tokio and is now a teacher in the Union Christian College of Pyenyang and is refunding twenty five yen a month.

This Board received during the year the sum of ¥ 3,623.73 and expended Y1669.75, leaving a balance on hand of ¥ 2,045.75.

Foreign Missions : This Board reported as follows :

1. Gratitude that our three missionaries in Shantung have had a peaceful year.

2. Through the help of the various presbyterial treasurers the Thanksgiving offerings have come in well.

3. Even in the midst of the disturbances in China our work there has prospered and there has been sufficient money to carry on the work.

4. Even tho Shantung has been disturbed by war this year because it is a very fruitful year the mind of people is at peace.

5. This year 12 adults have been baptized, 15 catechumens have been received; there are four new prayer meeting places and one more school.

6. Rev. Kim Iktu held revival services in four places and the total number of converts numbered 160.

7. Rev. Ni Taiyung who has been at home on furlough this year has visited the home churches and created great interest in the work and has received the following amounts for the things specified, viz ;

¥ 1,500. for a residence, ¥5,000.00 in offerings, 100.00 for a tent, 330.00 for three evangelists, 180.00 for a teacher, 100.00 for a bell tower, 50.00 for the Sunday School at Cheukmeuk, 330.00 for four bells, 100.00 for two musical instruments, 1,200 for a Movie camera and films.

The three missionaries at work in Shantung and their locations are as follows;

Rev. Pang Hyo-wun	The Naiyang District.
Rev. Ni Taiyung	The Cheuk-meuk District.
Rev. Pak Sang-soon	The Naiyang, Western District.

8. The Chinese Christians have taken the initiative in organizing preaching bands and one wealthy Chinese Christian has contributed five hundred yen to the work.

9. The estimates for the foreign work the coming year are;

Missionary salaries	... ..	¥ 4,152.00
Christian Literature	... ..	50.00
Itineration	... ..	550.00
Road money (Nyuhbi)	... ..	230.00
Chapels	... ..	130.00
Repairs	... ..	500.00
Missionary work	... ..	2,500.00
Bible Institute	... ..	150.00
Miscellaneous	... ..	216.00
Board expenses	... ..	200.00
Board miscellaneous	... ..	150.00
	Total	¥ 8,828.00

10. Because of the drop in the value of Chinese money and the consequent, financial hardship on the missionaries it was decided to give each of them a bonus of Y100.00 each.

The Home Mission Board :—This committee reported as follows: Reasons for thanksgiving;

1. For a peaceful year for the members of the committee and for each of the missionaries sent abroad.

2. For the fact that though the workers and Christians in Russia have suffered much persecutiou from the government yet none has suffered loss of life but has been kept safely.

3. For the fact the various presbyteries have zealously taken up their Christmas and Thanksgiving offerings and send them in so that there has been no lack of funds.

Details.

A man and a woman evangelist were compelled to leave Siberia by the persecuting authorities and returned to North Manchuria. Pastor Kwun Choon-yuh travelled several thousand li in Manchuria on a preaching trip and returned safely after suffering much hardship.

Rev. Kim Changduk has been sent to South Manchuria and has done successful work.

At Shanghai Rev. Song Pyungjo has continued his work with good success.

Rev. Ni To Oo was sent to Quelpart and has done a very interesting work.

With the help of ¥700.00 received from the National Council several workers been supported in Japan.

Report of Woman's Board of Mission:—The report was made by Miss Mary Thomas Chairman and Mrs. Nang Soon-ok secretary.

1. Presbyterian societies have been organized this year in fifteen of the twenty one presbyteries.

The Board had its annual meeting in the West Gate Church of Pyengyang from Sept. 10-12.

2. The Board has this year provided Y 113.97 home Mission work and Y90.00 for the foreign work. It has set aside Y500.00 for the support a woman missionary to Shantung but the election of the worker and her dispatch will not be done till after the next General Assembly.

Rules and By Laws Committee:—This committee reported recommending that twenty delegates be sent each year to the Korean National Council.

Synods:—An overture that had been sent to the presbyteries concerning the organization of synods was reported lost by a vote of 17 to 4.

Summer Resort:—The committee reported that the proposed summer resort in the Diamond mountains was well under way and that ¥ 11,500.00 have been received and expended so far in the erection of buildings.

Next Meeting Place:—By vote of the Assembly it was decided to hold the next meeting of the Assembly in the Diamond Mountains at the summer resort above mentioned.

Home Mission Treasurer Report:—The following receipts and expenditures were reported;

Receipts ; ...	...	...	...	...	...	¥ 5815.29
Expenditures	...	...	...	...	...	4781.83
Balance on hand	...	...	...	...	...	1033.96

Church Finances:—It was voted that at Bible Classes and Normal classes use be made of the literature put out by the committee on church finances. Also that correct method of church financing (Chungsik yunbo) be taught in the Theological Seminary, in Bible Institutes and Bible Classes.

Country Life Work :—It was voted that for the purpose of encouraging the country life work the third Sunday in October be designated Country Life Sunday and half of the day be sent to the presbyterial committee on country life and the other half to the Assembly's committee on country church life.

Home Mission Board Further Report :—The following recommendation of the Board we adopted;

1. Sending one evangelist to the region of Tongheungjin.
2. Sending a woman evangelist to Yunsun in South Manchuria.
3. Continuing two pastor evangelists in South Manchuria.
4. Sending one woman evangelist to Nyo-ha-hyen in North Manchuria.
5. Contributing Y300.00 to the support of the Shanghai work.
6. Permission to assist in the building of a church in Osaka by collecting money from the churches in Chosen but to begin the offering only after next meeting of the Assembly.
7. Recommended that this year the churches add one fifth to the Mission Board.
8. That each church hold three days special meeting before Eastor for prayer for Koreans scattered abroad.

Legal Person:—As it is now possible to form holding corporations each presbytery is urged quickly to form such Legal Persons for the holding of their property.





CHOSEN MISSION

FOR SOME YEARS PAST the growth of the Church in Chosen has not been as spectacular as it was during the second and third decades of the Mission's history. Baptisms have been fewer; new believers have not been coming in large numbers, and churches have not been springing up all over the country as of yore.

This, however, does not mean that the progress of the Church has slowed up to any marked degree. Rather has the development been in a different direction, namely along the lines of organization, self-support and knowledge of the truth. As more and more men have been graduated from the theological seminary, the churches have been passing on from the leadership of helpers and missionaries to complete ecclesiastical organization with their own ministers and elders. And where formerly a foreign missionary was at the head of a large number of churches which he could visit only about twice a year, there are now resident native pastors in charge of individual churches. This has naturally tended toward better instruction of the Christians and fuller development of church activities.

Again, while some stations cannot report the same great gatherings of Christian men and women for Bible conferences as in former years, their place has been partially taken by local Bible conferences in the individual churches and country districts, where more efficient instruction can be given.

Furthermore, the work of the Bible Institutes has been developing both in the grade of instruction and the length of teaching terms. Now there are institutes not only in each mission station, but in districts outside. The fact must be kept in mind that the men and women who come to these institutes are without exception unpaid lay workers who often travel long distances on foot and spend from six to 10 weeks in Bible study entirely at their own expense and with the sole aim of becoming more efficient workers in their home churches.

However, one must not get the impression that no progress along purely evangelistic lines has been made. In Pyengyang the Pastors' Association, composed of native ministers and missionaries, planned for a united evangelistic campaign to be preceded by six months of cottage prayer meetings and distribution of tracts. At the end of that period revival meetings were conducted by specially invited preachers for 20 days, resulting in a very marked increase in church attendance and in the addition of about 1,000 Sunday school students. A new line of work has been the noon-day prayer meetings held in factories by one of the Pyengyang missionaries assisted by students of the Bible school and academy. Six of the factories have



opened their doors for these meetings, with the result that many hands have been raised by men and women, signifying their real interest in the Gospel message. Efforts have also been made to reach the students of the government schools.

In Seoul plans have been laid for an intensive evangelistic campaign during the national exposition to be held in the autumn. The erection of a tabernacle and the expenses of its upkeep were underwritten by the city churches and the various missions. Many thousands of people are to be given in this way the opportunity to hear the Gospel preached, and, no doubt, some of the seed will fall on fertile soil.

In Chairyung and in Syenchun, where most of the churches are organized under the care of native ordained ministers, two of the older missionaries are giving their whole time to preaching to the unevangelized and have thus reverted to the initial stage of their ministry.

The rapid development of the organization of the Korean Church has outstripped its ability to give the Gospel to the non-Christian communities or to answer all calls for religious instruction. These two great needs the missionaries can help meet increasingly as they are released from their ecclesiastical duties. Instead of trying to cover immense territories by hurrying around from church to church, catechising, baptizing, administering communion, marrying, burying, disciplining, straightening out moral and financial tangles, etc., some of the missionaries have the opportunity now to spend more time at untouched centers and to see here and there Christian groups started as a result of their work. More time can also be given to Bible conferences in outlying districts. Again the older men, whose years of experience and knowledge of the language have especially fitted them for the preparation of literature, can be released to supply this great need.

The development of the Sunday school organization has kept pace with the growth of the Church. Although Dr. J. G. Holdcroft, our Sunday school secretary, has been home on furlough during the whole of the year, the work of the Sunday School Association has been splendidly administered by his Korean colleague Mr. Chung. At a district convention held at Andong some 1,500 men and women gathered for instruction and inspiration. To accommodate this number it became necessary to tear out one of the walls of the church and build a temporary platform outside. Another convention was held in Kangkai at which the preaching of the Sunday school secretary, Mr. Chung, was especially inspiring to the young men.

The customary Bible conferences, lasting from three to eight days, have been conducted both by the missionaries and native workers. In the country churches they have ranged from 20 to 300 in attendance; while in the mission centers the numbers were much larger. In Syenchun the men's conference was attended by 1,300, and the women's by 500. In Chairyung 900 women gathered for study and prayer. And in Pyengyang the attendance of women reached 1,000. The fact that a total of nearly 9,000 women came to

the Bible conferences held in the country districts of Pyengyang Station alone during the year gives one an idea how widespread must be the influence of these spiritual gatherings.

The work in the Bible institutes has also gone forward, with a good attendance and earnest work. Several hundred men and as many women have used some of their winter leisure in taking regular courses in Bible and kindred subjects. The Bible institutes not only give excellent training to these lay workers, but act as stepping stones to further study. Most of the students of the Woman's Higher Bible School and some of the students of the theological seminary have come from these institutes.

One more development is seen in the growth of the number of women's missionary societies in practically all the city churches and in many of the country as well. These societies have been organized to combine the interests of home and foreign missions, aid to their own churches, charity work, etc. Branches of the W. C. T. U. have also been started, using somewhat the same methods for combating the drink evil as are used in western lands.

Just to touch on the less encouraging phases of the work one may mention the lack of workers in some stations, due to furloughs and resignations. Chungju, Andong and Kangkai had only one clerical missionary each to supervise all the evangelistic work of the station. In Andong Miss Ranier J. McKenzie was the only woman who could give her whole time to teaching and itinerating. And in Kangkai with its great territory and least developed work there was no full-time lady worker.

The economic distress in southern Chosen due to hailstorm and drought has been felt by the Christian churches, making it difficult for them to support their workers and, to a great extent, paralyzing their other activities. To a lesser degree this has been true in other sections of the country, where local or general conditions have been causing much poverty.

One more discouraging feature has been the political unrest in our Manchuria station. The young people infected with bolshevist ideas are antagonistic both to the missionaries and the presbytery; while the rank and file of Korean colonists suffer from spies, Chinese bandits, bolshevist oppressors and local officials. This had led many of these Koreans to abandon their homes and farms and move to the extreme north of Manchuria, where on a recent exploratory trip of our missionaries they found over 1,000 professing Christians and several churches.

The educational activities of the Chosen Mission have come to be probably the most important part of the work. With eight academies, two colleges, a medical school, a theological seminary and a woman's higher Bible school—all under the management of the Mission—the problems are many and difficult. How to meet all financial obligations; how to come up to the government requirements; how to carry out the educational ideals; how to obtain government designation, which opens the way for higher education, these and other problems are forever in the minds of the educational

workers as well as of the whole Mission. Already more than half of the whole grant of the Board to the Mission is consumed by the schools, but still, like the four things in the Book of Proverbs, they say not, "it is enough." And yet the multitudes of young men and women seeking entrance to our schools show what wonderful opportunities the Mission has of training the minds and character of the rising generation, and how often these opportunities must be missed.

In Chairyung and Kangkai the Christians have been doing their best to supply the need of middle schools; but without adequate buildings, or equipment, or financial backing, the standard of the work is necessarily low. In Hingking no provision of any kind has thus far been made for the youths graduating from primary schools.

The need of providing some means for the education of women who have passed the age of admittance into primary schools is being to some degree supplied by the school in the evangelistic center in Seoul and by Lulu Wells Institute in Pyengyang. In the former 10 graduated from the primary grades the past year, and in the latter some 50 young women are learning the rudiments of science and finding shelter from the stormy vicissitudes of life.

The girls' academy in Seoul is still obliged to use a part of its dormitory for classrooms. For 18 years a recitation building has been on the property list of the Mission, but we are still waiting for it. Presbyterian girls who would come to our school are obliged to go elsewhere, and we not only miss the opportunity of training them, but the loss of their fees helps to swell the deficit.

The woman's academy in Pyengyang enroled 230, of whom 120 are boarding students. The dormitory can accommodate comfortably 52, so that various makeshifts have to be resorted to for the housing of the rest.

The new recitation building for the girls' school in Syenchun, erected partly with native gifts, is greatly appreciated both by teachers and students. With Miss Blanche I. Stevens again at the helm, after a long absence on sick-leave, the school is sure to make rapid strides forward. Here 140 girls are on the rolls, 80 of whom are in the boarding department.

The effect of having received government designation for the two boys' academies in Seoul and Pyengyang shows itself in the large enrolment; 512 in Seoul and 446 in Pyengyang, which, aside from other obvious advantages, makes it possible to conduct the schools without deficits.

The boys' academy of Syenchun is the first one of our schools under the direction of a joint board of missionaries and Koreans and managed by a Korean principal. This school enroled 220. It is too early to make predictions as to how successful this plan will prove, but the one thing already accomplished is the creation of a deeper personal interest in the school on the part of the Christian community.

The college in Pyengyang has had a prosperous year under the leadership of its new president, Dr. George S. McCune. His former

years of educational work in Chosen and his recent six years' experience as president of Huron College in America have especially fitted him for his present post, so that the college can face the future with great hopes.

Chosen Christian College of Seoul is our only school that can boast sufficient endowment to enable it to meet its budget. The directors of its three departments and the dean are Koreans of very high intellectual training. The enrolment this year reached the figure of 237, of whom 43 were graduated. The latter are already holding responsible positions in educational and business circles.

The popularity of Severance Medical College is steadily growing, as is shown by the fact that about 200 competed for entrance into the freshman class, although there was room only for 40. The graduates of Severance have built up a fine reputation both in hospital work and in private practice. The faculty consists of 20 professors, half of whom, as well as the dean, are Koreans. As this is the only medical school under missionary auspices, its importance cannot be overestimated.

The Pyengyang Theological Seminary has been handicapped by the absence of three of its regular professors. Besides some taking post-graduate studies, the number of regular students was 125, of whom 26 received their diplomas. The educational qualifications of the students has been raised higher and higher, and with that the course of study has been made more comprehensive. The Pyengyang Woman's Higher Bible School enrolled 82 and graduated nine. The graduates usually fill places of importance as Bible women, matrons in boarding schools, teachers, etc.

The Lulu Wells Institute does in a quiet, unobtrusive way an important work for young women of a special class. Abandoned wives, widows and other unfortunates find a pleasant home, a school where they can get some education and learn a trade that will make them self-supporting, and above all a warm friend in the person of Miss Anna S. Doriss whose love and sympathy wins them for Christ.

The schools for nurses in Pyengyang and at Severance have continued to train scores of women. Since the establishment of the Severance school 85 graduate nurses have gone out to minister to sick in hospitals and privately. The Korean Nurses' Association sent two of Severance graduates to Montreal to the Congress of the International Council of Nurses.

At the top of the missionary medical enterprise stands Severance Hospital of Seoul with its 2,500 ward patients, 650 major operations and scores of thousands of clinical treatments. This spring the thirtieth anniversary of the opening of the Hospital was celebrated, at which four American and four Korean doctors were honored as having given more than 10 years of service to the institution. The hospital is gradually getting equipped with modern appliances. The 500 meals served daily are cooked by steam, and the laundering of some 2,000 pieces a week is done by the aid of steam and electricity. An electric elevator for the four stories of the new wing is soon to be installed. A ward for tuberculosis patients, which was a gift of a



COLLECTION TO PAY FOR A WOODEN FLOOR. A county church in the Taiku field in Chosen, found that the mud floor of their new church building was too damp and a wooden floor was needed. The collection to pay for the same included turnips, sauces, peppers, bridal clothes, homespun cloth, etc.

friend of the institution, is about to be completed. Some 50 per cent of the total number of patients are charity cases, which cost the hospital upward of 30,000 yen (\$15,000) a year.

The work in Pyengyang Hospital which, like the Severance Hospital, is a union institution, has been carried on by three American and six Korean doctors, and nine graduate nurses, of whom three are American and six Korean. Of the 80,000 yen of its annual budget all but 10,000 comes from local sources. Some 48,000 treatments were administered during the year. The charter of the union has recently been readjusted, and the building program can now proceed.

In Syenchun and Taiku although the missionary doctors were home on furlough the work was carried on very successfully by the native staff—both in a professional and financial way. The evangelistic phase of the work of these hospitals has been especially gratifying. The three evangelistic workers in connection with Syenchun Hospital report 250 who have begun to attend church. The evangelists of Taiku Hospital have been instrumental in establishing eight new Christian groups. The work in the Taiku leprosarium with its 400 patients has also been carried on without interruption under the able management of Dr. Kim, the head of the Korean staff.

At Andong the hospital had the pleasure of wiping out the large deficit incurred during the previous years on account of the long-continued interruption in the medical work. Unfortunately, in the middle of the year Dr. Z. Bercovitz had to leave prematurely for his furlough, and the hospital was carried on with some difficulty by his Korean assistant.

In Chairyung an average of 1,000 treatments a month was given, and in spite of very limited accommodations 350 patients were received into the wards. Here about 300 professed faith in Christ.

The hospital in Chungju continued to be without a foreign doctor, as it had for several years past. The medical work, however, had to be confined to the local dispensary and itineration. Miss Kathlyn M. Esteb, together with the Korean doctor and a traveling dispensary, has been paying regular visits to neighboring towns on market days, giving the opportunity to many to receive medical treatment who probably would not have gotten it otherwise. Of course, the needs of their souls were not neglected, and the Gospel was preached while medicines were being dispensed.

At Kangkai Dr. Roy M. Byram has been doing his work single-handed. With the whole burden of the dispensary and hospital thrown upon his own shoulders, he treated 3,000 patients, performed 58 operations, admitted 168 into the wards, and closed the year with a balance of 550 yen. About four-fifths of the people coming to the hospital in Kangkai are not Christians, many of whom have had no opportunity to hear the Gospel message. This is also true to a great extent of our Andong and Chungju hospitals. It is difficult to point out the direct evangelistic results of the medical work in these stations, but there can be no doubt that much of the seed sown has sprouted and will in time bring a harvest.

In the past years the development of the missionary enterprise in Chosen was much like the growth of a bamboo. It is now like the growth of an oak—the roots are penetrating deeper and deeper into solid ground and the tree is growing stronger and sturdier every year.

STATIONS AND WORK

Seoul: The capital, near the west coast, on Han River, 26 miles from the port Chemulpo, with which it is connected by railroad; population about 300,000; station opened 1884. Missionaries—Oliver R. Avison, M.D. and Mrs. Avison, Miss Katherine C. Wambold, Rev. Norman C. Whittemore and Mrs. Whittemore, Miss Esther L. Shields, R.N., Rev. Edward H. Miller, Ph.D. and Mrs. Miller, Rev. Alexander A. Pieters and Mrs. Pieters, M.D., Rev. E. Wade Koons and Mrs. Koons, Jesse W. Hirst, M.D. and Mrs. Hirst, Mr. John F. Genso and Mrs. Genso, Rev. Harry A. Rhodes, D.D. and Mrs. Rhodes, Rev. George H. Winn and Mrs. Winn, Rev. J. Gordon Holdcroft, D.D. and Mrs. Holdcroft, Miss Margo Lee Lewis, Alfred I. Ludlow, M.D. and Mrs. Ludlow, R.N., Mr. Horace H. Underwood, Ph.D. and Mrs. Underwood, Rev. Wallace J. Anderson and Mrs. Anderson, Rev. Roscoe C. Coen and Mrs. Coen, Miss Marion E. Hartness, Miss Jean Delmarter, Miss Edna L. Lawrence, R.N., Douglass B. Avison, M.D. and Mrs. Avison, John L. Boots, D.D.S. and Mrs. Boots, John A. McAnlis, D.D.S. and Mrs. McAnlis, R.N., Miss Marian Kinsler, Mrs. Alfred M. Sharrocks. *Affiliated:* Mr. Herbert T. Owens and Mrs. Owens.

Work of the Station—Thirty-seven churches, 58 groups, 167 Sunday schools, 9 kindergartens, John D. Wells Academy, Seoul Academy for Women, 9 other schools, literary and publicity work, social and evangelistic center.

Union Work—Chosen Christian College, Pierson Memorial Bible Institute, Severance Union Medical College and Hospital. Christian Literature Society, Union Language School.

Pyongyang: Ancient capital of the northern kingdom, 50 miles up Taitong River, from Yellow Sea; 125 miles northwest of Seoul; largest church center under the Board; population, 60,000; station opened 1894. Missionaries—Rev. Samuel A. Moffett, D.D. and Mrs. Moffett, Rev. William M. Baird, D.D. and Mrs. Baird, Rev. William L. Swallen, D.D. and Mrs. Swallen, Miss Margaret Best, Rev. Charles F. Bernheisel, D.D. and Mrs. Bernheisel, Miss Velma L. Snook, Rev. William N. Blair, D.D. and Mrs. Blair, Rev. Charles Allen Clark, D.D. and Mrs. Clark, Rev. George S. McCune, D.D., LL.D. and Mrs. McCune, Rev. Walter C. Erdman, D.D. and Mrs. Erdman, Miss Alice M. Butts, Mr. Robert M. McMurtrie, Rev. Stacy L. Roberts, D.D. and Mrs. Roberts, Miss Anna S. Doriss, Miss Catherine McCune, Mr. Ralph O. Reiner and Mrs. Reiner, Rev. Eli M. Mowry and Mrs. Mowry, Rev. Charles L. Phillips and Mrs. Phillips, John D. Bigger, M.D. and Mrs. Bigger, R.N., Rev. Harry J. Hill and Mrs. Hill, Rev. Floyd E. Hamilton and Mrs. Hamilton, Miss Anna L. Bergman, Mr. Dexter N. Lutz and Mrs. Lutz, Mrs. Adaline S. Ashe, Miss Louise B. Hayes, Miss Olivette R. Swallen, Rev. Francis Kinsler.

Work of the Station—Two hundred and one churches, 112 groups, 697 Sunday schools, theological seminary, 2 Bible institutes, 21 kindergartens, boys' academy, Lulu Wells Institute (girls), Pyongyang Academy for Girls, 59 other schools.

Union Work—Union Christian College, The Presbyterian Theological Seminary of Chosen, Union Christian Hospital.

Taiku: Population 60,000; 77 miles inland from Fusan, and 155 miles

southeast of Seoul; station opened in 1899. Missionaries—Rev. Henry M. Bruen and Mrs. Bruen, Rev. Herbert E. Blair and Mrs. Blair, Archibald G. Fletcher, M.D. and Mrs. Fletcher, Miss Harriet E. Pollard, Miss Gerda O. Bergman, Rev. Harold H. Henderson and Mrs. Henderson, Rev. Edward Adams and Mrs. Adams, R.N., Miss Clara M. Hedberg, R.N., Miss Helen C. Kinsler, Mr. William B. Lyon and Mrs. Lyon, Rev. O. Vaughan Chamness and Mrs. Chamness.

Work of the Station—Sixty churches, 221 groups, 247 Sunday schools, 1 kindergarten, Keisung academy (boys), Sin Myung Academy (girls), 2 Bible institutes, 10 other schools, hospital, dispensary, nurses' training school, leprosarium.

Syenchun: In the northwest of Chosen, 50 miles from Yalu River, about 225 miles northwest of Seoul; station opened 1901. Missionaries—Rev. Cyril Ross and Mrs. Ross, M.D., Rev. Henry W. Lampe, D.D. and Mrs. Lampe, Rev. Clarence S. Hoffman and Mrs. Hoffman, Miss Blanche I. Stevens, Mr. Edwin L. Campbell and Mrs. Campbell, R.N., Miss Vera F. Ingerson, R.N., Miss Hallie Covington, William H. Chisholm, M.D. and Mrs. Chisholm.

Work of the Station—One hundred fifty-nine churches, 84 groups, 566 Sunday schools, 5 Bible institutes, 21 kindergartens, Posyung Girls' School with industrial department, Hugh O'Neill Academy (boys), 48 other schools, In His Name Hospital, dispensary.

Chairyung: 140 miles northwest of Seoul, 60 miles southwest of Pyeongyang; station opened 1906. Missionaries—Rev. William B. Hunt and Mrs. Hunt, Miss Anna M. McKee, Roy K. Smith, M.D. and Mrs. Smith, Mrs. Anna S. Harvey, Rev. William M. Baird, Jr. and Mrs. Baird, Rev. Joe B. Livesay and Mrs. Livesay, Miss Lilian Ross.

Work of the Station—Eighty-four churches, 90 groups, 387 Sunday schools, 2 Bible institutes, 10 kindergartens, Myeng Sin Academy (boys), 44 other schools, hospital and dispensary.

Chungju: About 100 miles south of Seoul; opened 1907. Missionaries—Rev. Frederick S. Miller and Mrs. Miller, Rev. T. Stanley Soltan and Mrs. Soltan, Miss Kathlyn M. Esteb, R.N., Miss M. Lillian Dean, Miss Olga C. Johnson, Rev. Bruce E. Hunt, DeWitt S. Lowe, M.D. and Mrs. Lowe.

Work of the Station—Ten churches, 52 groups, 97 Sunday schools, 2 Bible institutes (men and women), 1 intermediate school, Dnnean Memorial Hospital, 2 dispensaries.

Kangkai: About 250 miles north of Seoul; opened, 1908. Missionaries—Rev. Archibald Campbell and Mrs. Campbell, Roy M. Byram, M.D. and Mrs. Byram, M.D., Rev. Richard H. Baird and Mrs. Baird.

Work of the Station—Twenty-eight churches, 90 groups, 105 Sunday schools, Potter Memorial Bible Institute (men), Bible Institute for women, 1 kindergarten, boys' academy, 10 other schools, Kennedy Memorial Hospital, dispensary.

Andong: About 70 miles a little east of north of Taiku; opened 1910. Missionaries—Rev. John Y. Crothers and Mrs. Crothers, Miss Ranier J. McKenzie, Rev. Benjamin N. Adams and Mrs. Adams, Zacharias Bercovitz, M.D., Ph.D. and Mrs. Bercovitz, R.N., Miss Ella J. Sharrocks, R.N., Rev. Harold Voelkel and Mrs. Voelkel.

Work of the Station—Forty churches, 89 groups, 231 Sunday schools, Bible institute, 15 other schools, Cornelius Baker Memorial Hospital, dispensary.

Hingking: (in Manchuria among Koreans); P. O. Hingking, Manchuria; opened, 1918. Missionaries—Rev. W. Thomas Cook and Mrs. Cook, Rev. Lloyd P. Henderson and Mrs. Henderson.

Work of the Station—Twenty-one churches, 37 groups, 58 Sunday schools, 2 kindergartens, 2 Bible institutes, 17 other schools.

DEATH—Miss Martha Switzer.

RESIGNATIONS—Mr. David L. Soltan and Mrs. Soltan, Miss Lois E. Henderson, H. Spencer Hoyt, M.D. and Mrs. Hoyt.

MARRIAGES—Rev. William M. Baird, Jr. to Miss Anna L. Reist, R.N., Jesse W. Hirst, M.D. to Miss Cordelia Erwin.

HISTORY.—The first step toward establishing missions in Chosen (formerly Korea) was taken by the Scotch United Presbyterian Mission in Manchuria, in 1871, Rev. John Ross, D.D., translating the Gospel of Luke into Korean. Dr. Ross and his associates visited Chosen and baptized a number of converts. In 1880 a Korean nobleman, Rijutei, went to Japan, where he accepted Christ and appealed for missionaries. The first missionary was H. N. Allen, M.D., who reached Chosen in 1884. He was appointed physician to the United States legation and ultimately went into government service. A few months later (1884) J. W. Heron, M.D., and Rev. H. G. Underwood, D.D., established a mission at *Seoul* for the Presbyterians, as did the Methodists for their church. Other missions established in Chosen were the Australian Presbyterians in 1889, Southern Presbyterians in 1892, the Canadian Presbyterians in 1898, the Southern Methodists in 1896. The translation of the New Testament was completed in 1900 and of the Old Testament in 1911. The British and Foreign Bible Society works in Chosen, as also the English Society for the Propagation of the Gospel. Another society which has been very useful is the Korean Religious Tract Society, which was established in 1890; the Y. M. C. A. has also taken up work in this country. There is no story of modern missions more remarkable than that of the Korean Church. The first church was organized in 1887. In 1890 only 100 converts were reported, while now the number is about 300,000. The quality of the church in its evangelistic zeal and simple primitive piety is remarkable. The different Presbyterian Missions in Chosen unite in cooperating with the Presbyterian Church of Chosen, which was established in 1907. All of the Missions in Chosen, except the Society for the Propagation of the Gospel, work in union.

The stations are: *Seoul* (1884), *Pyongyang* (1894) *Taiku* (1899), *Syenchun* (1901), *Chairyung* (1906), *Chungju* (1907), *Kangkai* (1908), *Andong* (1910), *Hingking* in Manchuria (1918).

For further information send for Pen Picture of Mission, price 10c, and for Pen Picture of individual stations, 5c each.



THE TUBERCULOSIS CAMP AND THE PATIENTS

The Camp on Peony Point

By Louise B. Hayes

Miss Hayes is becoming widely known to Presbyterian women not only as a missionary in Chosen, but also for the skill of her pen which tells so vividly about the Koreans. The following account of the tuberculosis camp up on Peony Point tells of a work perhaps less familiar than other departments of the Chosen Mission.

JACK LONDON once stood on this craggy peak of Peony Point in Chosen and declared the far-reaching view to be one of the finest he had seen in any part of the world. At the foot of the wooded cliff shine the broad waters of the Tai Tong, which winds in gleaming folds across the plain to the east, till it is lost in the mists among the distant blue-gray mountains. More mountains lie to the north, with ancient carved grave-figures among the pines of the nearer hillsides. On the south and west the steep slope is covered with gnarled, hoary pines, old giants twisted by the centuries into fantastic leaning shapes. Among these sleeps serenely the grave-enclosure of Keija, who established his kingdom here in the year 1122 B.C. According to local tradition, this noble king was carried away bodily to heaven, and only his shoe, which slipped off as he ascended, is buried in this ancient grave. On the adjacent fortified peak stands an old pavilion built more than 600 years ago. Its wooden pillars are devoid of paint and riddled with bullet holes, for here many a battle was fought as the defenders of the city cried "Thus far and no farther shalt thou come."

Amid this wealth of romance stands the

modest cottage of the Tuberculosis Sanitarium. Only five rooms—only a handful of the thousands suffering from this deadly plague can be helped! We hear much of the work being done for those who suffer from leprosy, but hundreds more die in Chosen each year from tuberculosis than from the dread leprosy. Tuberculosis attacks youth—children just beginning life, young men and women in academy and college, graduates who have received their years of training and are just ready to do the work for which they have been preparing. Tuberculosis is dreadfully prevalent in Korea. In our own schools every year cases of tuberculosis are discovered, and only the care and training received in this camp can arrest the disease. Sunshine, fresh air, good food and rest can perform the miracle, and every year a few valuable citizens are returned to their work cured, or taught to continue their treatments in their own homes.

Last spring a young woman in the early stages of tuberculosis desired a cure. In a monastery far in the north the monks claim to cure this disease by burning—a little pellet of punk placed on the skin, lit, allowed to burn out. One thousand of these burns guarantee

the departure of the spirit of disease from the pain-wracked body. Our young woman undertook the treatment, and suffered agonies as day by day her body was burned in various places. Finally, after over 800 burns she succumbed to this torture and died of pain and exhaustion.

Recently a young woman called Pocksi came to the camp, but as usual all the rooms were

full. Dr. Bigger, who is in charge, told her that as soon as there was a vacancy she would be admitted. Not taking any chances, Pocksi determined to be right on the ground, so she brought mats and poles and built herself a little hut near the camp, where she lived for several months till a vacancy occurred, whereupon she pulled down her hut and moved into the cottage. Another life saved'



BOYS!!!



Meet the Boy Scouts at the Pyengyang Foreign School

Resting
in
God's Faithfulness.
Twenty-three days amongst Pirates





RESTING IN GOD'S FAITHFULNESS
DURING TWENTY THREE DAYS
AMONGST PIRATES.

Address given by Miss Marie Monsen
at Peitaho Conference, July 29, 1929

Kona, Aug 17 30 Ps. 119: 89 "Forever O Lord thy
word is settled in Heaven."

Matt. 24: 35. "Heaven and earth
shall pass away but my word shall not
pass away."

Numbers 23: 19. "God is not a man
that he should lie; neither the son of man
that he should repent. Hath he said and
will he not do it, or hath he spoken and
will he not make it good?"

Ps, 138, 2. "I will worship toward
thy holy temple and give thanks unto thy
name for thy loving kindness and for thy
truth, for thou hast magnified thy word
above all thy name."

If it had not been for this Book, the
Book of promises and for the God who
gave us this Book of promises, I would
have been, during those twenty three days

the most miserable person that possibly could be. This Book and the promises in it made the time a very different one to me.

I came from Shansi and was going to Miss Lide's station, Hwanghsien. I had told her that I did not have Hwanghsien as a burden on me, but that the Lord allowed me to go, that was all. I had planned to have a few days of rest in Peping and had come to the conclusion that I would leave Tientsin for Shantung on the first steamer after the 20th of April this year. But every day when praying, these words came to me: "If there is a ship on the 19th, you may as well go on the 19th." This came to me again and again and at last I had to write to Tientsin and tell them that if there was a ship on the 19th, I would be ready to go on that ship, and I got a wire back, "Come" when I came to Tientsin, I was told that there was a ship, but I would probably not be able to go on it; but late in the afternoon a telephone call came saying that the second officer

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was willing to give me his cabin, if I paid double the price of the ticket. That afternoon in Tientsin, the whole afternoon, I heard the words: "Go and buy a few pounds of apples." I could not make it out. It was a fifteen hour journey across. I did not need a few pounds of apples, but at last the thought came, maybe there is someone else who will need them, and so I went on the street and bought three pounds of apples, and I want to tell it here lest I forget it later. The pirates, every one of them, asked me if I had oranges, and said, "If you have we want them." "Have you got any pears?" "If you have we want them." But not one of them asked me if I had apples!

We left Tientsin on the 19th about noon. Going down the river, I was outside, handing out tracts and speaking to the people: We had then, but I didn't know it, twenty robbers on the ship. I had been handing out tracts and recognized them later. I remember I turned around again and again and looked at three of them.

If I had been down in Honan, I would have known that they were robbers. I looked at them and looked at them ; but I was in Tientsin, not in Honan. So I did not believe they were robbers, though they looked it. The ship was going all right and the next morning we were near the Shantung coast. Just before daylight, I heard pistol shots all over the ships and I knew immediately what we were in for. I immediately remembered those three men. As I heard shots all over the ship, the words came to me : "This is the trial of your faith." I remember the thrill of joy that went through me at the thought of it. I was immediately reminded of the word that I had been using much in years gone by in Isaiah 41 : 10, and I will read it to you as I had been reading it down on the Honan plains, "Fear not, Marie, for I am with thee, be not dismayed, Marie, for I am thy God. I will strengthen thee Marie, yea, I will uphold thee Marie, with the right hand of righteousness." "Fear not Marie." Long ago, down in Honan, the

Lord had told me not to fear and I had answered, "I will obey, I will obey." Suddenly the doors were opened and the passengers were commanded to go outside on deck. The sea was high. I heard the passengers going outside. They were commanded to leave everything behind. My door had been opened too and two or three times one or the other of these robbers came and asked me to go outside. But I did not move. I knew that I was on that ship that left Tientsin on the 19th because the Lord wanted me to be there, and I knew I had that cabin in answer to prayer, so I did not leave it. There was another word that came to me, I almost kept singing it for days. It is a line in a Danish hymn: "My doorposts have been marked by the blood of the Lamb." I kept saying it, it must have been hundreds of times. And I did believe it was so. After a while a young robber came into my cabin and looked at my watch, I had forgotten that I had things that I ought probably to take care of. I had been repeating the pro-

mises. He said "Take that watch and hide it somewhere, or else you will lose it." I took it off and put it behind what I used for a pillow. I had no bedding. I was going to rough it for the night, just fifteen hours across, and save taking my bedding along. The boards seemed hard the first nights without bedding, but it seemed quite soft before I left the ship. I put the watch away. I did not realize that this same man meant to come back after it when he had better time. He did so. Another came, quite a young man. He said, "Have you a watch?" "Yes I have." "Have they taken it?" "No, I have it here." "Well, I want you to give it to me as a present." "No," I said, "I cannot give you that watch as a present, I never in my life have given away such presents to people I do not know. If you want it as a present I cannot give it to you." He said, "Don't you understand? If you give that to me as a present, I will be your friend." "Thank you," I said, "I don't want that kind of a friend, I never had such

friends before." "Well," he said, "Don't you understand, if I become your friend, I will ask all the others to protect you?" "Well," I said, "I do not think I need their protection. I have better protection. The living God up there has promised to protect me." He jumped up and pointed his pistol at me saying, "I will shoot you." "Oh no you cannot shoot me. You cannot shoot me whenever you like." I quoted the promise and told him what it meant. My God says that "No weapon that has been formed against thee shall prosper." "You cannot use your pistol whenever you like on me and shoot me. You must have special permission from the Living God to do that." He jumped up again and pointed the pistol at me. "You cannot," I said, "You cannot. It has been promised to me, no weapon that has been formed against me shall prosper." I repeated that to him four or five times. I heard the young man repeating those words almost every day on that ship for those twenty three days. They just stuck.

Another man came and turned him out of the cabin. That was the first man who told me to put away my watch. He said, "Let me see your watch." "All right," I said "If you want to see it, here it is." "Foreigners have good watches, and this is a good one too." "Yes," I said, "It is." "I will give you twenty dollars for it." "No," I said, "I would not sell it even if you offered two hundred dollars for it. Your money is not clean money, and I have never used anything but clean money all my life. So even if you offered me two hundred dollars I could not use one of your dollars." He said, "I will give you another watch in place of this. It is not as good as yours, but I will give you another one." "No thank you." I said, "If you gave me another one that would be one you had taken from other people, and I could not use that watch." "Well," he said, "There is no help for it," and off he went with my watch. At the door he turned round and said, "You gave me this watch as a present, didn't you?" I said,

"No you are quite mistaken : you are robbing me of it." I wanted him to be quite clear. He went away with it.

The passengers were looted for money, spectacles, rings, watches, even the clothing they had on, bedding, everything. Half an hour after the man had gone with my watch, another man came. He sat down and told me not to fear, not to be afraid. "No," I said, "Do I look it?" "No," he said, "You do not look it." "No I am not afraid," and thank God, I was perfectly delivered from fear all the time. He said some of the robbers at least had belonged to Chang's army in Shantung, but they could not make a proper living there, so they were making a living this way. "You need not fear," he said, "We have to protect this ship. We are on this ship just to protect it." "Yes?" I laughed, "I see that, I quite understand it. Do you call this making a living? I don't. I call it being robbers, and I call it violating your own consciences." I had a good long talk with that man. He proved to be my friend

all the time, and he really was the one who saw to it that the other women passengers were not actually ill treated. There was one promise that I had been claiming since I understood what we were in for. I will read it. Mal. 3 : 17, 18. "And I will spare thee as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." From the beginning, I asked the Lord that there might be a real difference between me, a child of God, and the others. I asked the Lord, on this promise, that there might be such a difference that the heathen people on that ship—two hundred passengers—might see that I had a living God, that my God was God, that my God was to be praised. I did not care about my things. I had before taken joyfully the spoiling of my goods, and I could take that again ; I believe I could. But it seemed to me that those heathen people on that ship should have a chance to see and realize that there was a

living God and that there was a difference between His children and those who did not belong to Him. This man proved to be my friend. After we had talked together for, I believe, more than half an hour, he said to me, "Have they taken anything away from you?" "Yes," I said, "They have taken my watch." "Who took it?" I told him. "I will bring it back to you," and off he went. I didn't believe he would, but he did! As he handed it over to me, he bent down, and said, "Look here, dont you leave this cabin one moment. If you leave it you won't have it any longer and your things will be gone too." "All right," I said. He said, "If they want to take your things away, just tell them the General says they are not to do it." "All right." They came one after the other ; one came and one went all the time, and they asked me for the watch again. The first thing they asked for was the watch. "Well, it has been taken and it has been given back to me, so you cannot take it again," I said what I had been told.

"The General says you are not to take my things, you are not to rob me." Some of them very cleverly asked me, "Who is the General?" I said, "I think **you** know him" The second day a junk came with guns and ammunition. To start with, we had twenty robbers on the ship ; later on, we had from fifty to sixty. We had a lively time with fifty to sixty of them on the ship. After they got the guns and ammunition they looted every single junk they came across and they came across many. We were Vikings. I could see all from my door. I had my door just slightly open to get fresh air, and I could see those junk men when grain and everything they had on the junks had been looted, how forlorn they looked. I still seem to see some of those faces when they stood there with their empty junks.

When the ammunition came, it was brought into the cabin next to mine on the left hand side and I heard a voice saying, "Lock the foreigner's door." They evidently didn't want me to see how much

ammunition they had. "Shut the door and lock it." It was shut and they tried to lock it; but the key broke as they tried to turn it. Two hours after that, my door having been opened again, I saw two of these robbers standing outside looking into my cabin, two of those vile looking men. I have seen quite a few robbers down in Honan, but I have never seen more vile looking men than those two. One pushed the other one into my cabin and shut the door and tried to lock it, but the key had been broken. There was the man in that little cabin; I felt the devil himself was there. His face and neck and hands were all covered with hideous scres, open sores. He sat down on my suit case, almost breathing in my face. I repeated the promise that had been very precious to me many times down in our robber province, "The angel of the Lord encampeth round about them that fear Him and delivereth them." And there was another promise I went over that moment, "The Lord is like a wall of fire round about His people."

Round about me. Once when I had to travel through a robber district, the night before, the Lord allowed me to see it. I suddenly awoke and it seemed to me the roof was lifted off the house and I saw a wall of fire higher than the house, round about me, and I heard a voice saying, "The Lord is like a wall of fire round about His people." I could see the arrows coming from the outside, arrows without number, and I could see the flames consuming them and not a single one passed that wall of fire round about me. I had known these words for years and years, but I had not known what they meant before that time. So I claimed the promise that He would be like a wall of fire round about me then, and that vile man sitting there was up against the wall before he could touch me. I started the conversation. "Is your mother still living?" "Yes," he said. "How old is she?" He told me. "Well, she is about my age." I asked him about his father and the rest of the family, and we had a good long talk

together. I had asked him to open the door and he obeyed me. It could not be locked. I found out that he knew a missionary and he said about him, "Truly he is a good man, there is no better man in this world." He knew some real Christians too. I believe we talked together for an hour, and when he went out he had tears in his eyes, and he went out very quietly indeed. I never saw him again near my door.

For five days and nights they looted, looted, looted, every junk they came across, and sent the loot ashore. As to the food, the passengers got it; of course they had not been expecting to eat anything on that ship except what they brought along, but now they had to eat, the loot, of course. I felt I could not do that. I seemed to see the faces of those junk men before me all the time after they had been looted. I had those few pounds of apples and I had four boxes of chocolate. I never before in my life carried about with me four boxes of chocolate. From the last part of February

I began to get those packages of chocolate and every time I got one, I heard the words, "Keep it for an emergency, keep them for an emergency." I had a few biscuits, dry biscuits, fourteen or fifteen of them. Many, many times I had been wanting to leave them behind and not carry them along, but I always heard, "Keep them for an emergency." I remember when in Peking I wanted to give the chocolate away. I did not want to carry it along. "Keep it for an emergency," came again and again. I began to be quite troubled about myself. I said more than once to myself, "I am getting old and stingy." For nine days I had those apples, that chocolate and those biscuits. They lasted me nine days, and during those nine days I couldn't get any one of the crew near me. I could not get them near enough to speak to them to tell them I wanted anything, or ask them any questions. They feared the robbers and did not dare to speak to me. After nine days I had nothing, but I did believe that the Lord had

a way. I did believe that. I did not fear. I did not believe He wanted me to eat of the loot, and the tenth day in the morning before daylight, I heard someone scratching at my door. I opened the door and there was the second officer. He came into my cabin and he said, "Have you got anything to eat?" "No," I said, "I have not." "Well," he said, "I have a box of eggs in this cabin which I bought in Tientsin from my own money, clean money, you needn't fear. I have a box of Chinese cakes too. You can have it all." I was occupying his cabin, and from that day he came every day before daylight, scratched at the door, took out three or four eggs, sometimes three, now and again four, and boiling them he brought them back to me. From the tenth day till the end of the twenty three days, I had for breakfast one egg, for the noon meal, one egg, sometimes two ; and for the evening meal one egg. In the middle of the forenoon, one of those sweet cakes and in the afternoon again one of those sweet cakes. I did pray that the

Lord would make that egg into a real meal and that He would make it good for vegetables and fruit and all that I needed ; and He did. I had no trouble whatever on account of the food and when I had eaten one egg I seemed so satisfied I don't think I could have eaten more if I had had it. The Lord showed me too that it was enough. When I could get food, for the first four days I didn't need much. I remember the first day when I got a bowl of rice it tasted just lovely ; but I could only finish a little of it. I didn't need more. The pirates came again and again, every day, every meal, "What do you want?" "Don't you want food?" "Can't we give you any food?" "Just say what you want and we will find it for you." "No," I said, "You know I can't eat what you looted ; and if I said I wanted this or that, you would just go out and loot people. I cannot do that." "Well you will die." "Well," I said, "I can die, but I cannot eat loot ; but you needn't fear, I shall not die. My Father in Heaven is able to keep me alive." Once, one of these robbers came, and standing

there with tears in his eyes, said, "Pastor."
—They always called me Pastor. I have been Pastor for twenty three days.—
"Pastor," he said, "Do you know, whenever I eat my food, I can hardly get it down for thinking of you without any food. Pastor, if I could get anything I would run and get it; but you know we cannot buy anything here. I would just get some of your own clean money and I would go ashore and get it for you." By the way, they had asked me how much money I had. I had told them I had fifteen dollars, "But you cannot take these fifteen dollars away from me, I need them for travelling money, you understand, don't you?" "Yes," they said. Strange enough before I left Tientsin I had in my hands sixty silver dollars, but the very morning I left—I went on board right after breakfast—as I prayed in the morning it was said to me, "Don't take all that silver money along." So I just left \$40,00 behind in Tientsin.

In five or six days, the sanitary condition on the ship came to be a real danger, the smell and the filth! I realized,—you

will excuse my saying so, but you will understand it—I realized that I was the only sensible person on the boat, so if anyone was to look after it, I would have to do it. I prayed about it, and came to the conclusion that the Lord who makes the winds His servants, could make robbers be my servants too. By that time I had discovered that they smoked opium every night about six or seven o'clock and at that time I just went outside my cabin door to get some fresh air. They were, most of them at least, smoking opium. The second night I was standing there, the chief came. At least the one who wanted me to look upon him as chief. He was a very nice man and educated. I had a good long talk with him about many things, and in the end I said to him, "Look here, where is the captain?" "He is in his cabin." "Oh, you don't allow him to come out I suppose?" "No, indeed we don't." "Well," I said, "If you don't allow him to come out, you understand that the crew won't do what they ought to; but if we are to be on this ship, you and I and the passengers,

and be without the captain's help, you must look after it that this deck is cleaned, swept and washed every morning." He looked at me, and said, "Whatever you say shall be done." And then and there he called one of his men, and told him what the "Pastor" had said, ordered him to go down and tell the crew, and it was done. The next night I had an opportunity to speak about the passengers. They needed fresh air, and he must allow them to remain on deck for awhile and get fresh air. "As the Pastor says it shall be done." And it was done. It was quite hot after a few days, and one night I told the chief that generally they had on such ships awnings, and I told him to ask the men to find the awnings and put them up outside the cabins and over them too. He did it and in the same way drinking water had to be attended to. They all did as they were told. They had their meals usually outside my cabin door. They looted all the fishing junks they found. They had lobsters and shrimps and many good things, and every day as they were sitting there, having their

meals; I handed out tracts and they read them. One of them read aloud and the others explained them. Sometimes they asked me if it wasn't so. I happened to have a good many of those with the black and red hearts, and gave them each one of them. They read them. Many and many a time I saw tears in the eyes of those men. They said we cannot but be bad, and the one they wanted me to look upon as chief and to deal with, came every night as I was standing outside the cabin door to get fresh air. We talked for hours together. Even that last night before they left the ship,—I didn't know it was the last night—we talked together for two hours, on what I wanted to talk about. I told him what was coming, the Lord's return and the Lord taking His own people unto Himself, and the tribulation that was to come on the earth. I must confess it, the day I saw those robbers leave the ship I sighed. I sighed because my work amongst them had come to an end. By that time I had been made perfectly willing to go with them, to be carried off with them, although

I could not see how they could carry me off as long as I had this Book and all the promises in it. They often said to me, "Don't you understand that you are worth much money?" "Indeed I do," I said, "You have probably met many foreigners before. You may have met many who are not worth as much as I am because I belong to the Kingdom of Heaven, and I am a child of God. Indeed I am worth much money." "We want much for you too." "I am sorry you do," I said, "You won't get a dollar for me, not one dollar, you'll see. I am a child of God and He has promised to deliver me out of your hands but He won't give you money for me." I had been reminded of Isa 45,3 and was filled with peace all the time, just full of peace, and not once was I impatient to get free. I had been one of the most impatient persons that ever existed, but I knew I had been delivered from my former impatience and it was lovely indeed to discover that I had been freed in such a way that under such circumstances I was perfectly delivered from impatience to get

free. They said it again and again those robbers, "Cannot you be impatient?" They tried to get me in many ways to be impatient. "No," I said, "I have been delivered from that. Do I look impatient?" "No, that is the worst of it, whatever we do you don't look impatient." And they remarked as they were eating, "Can you understand the peace she has got? You can see it on her face. Look at the passengers; they look more yellow and worn and impatient every day." I knew it was so and I thanked God that they could see the difference. They said again and again, "Are you not impatient to get on shore and be free from this?" "No, thank God," I said, "I am not." The Lord has sent me to China to preach the Gospel, and at present He wants me to preach it to you, and as long as I am here I am satisfied. It does not matter to me to whom I am preaching."

We had been on the ship I believe nineteen days, when two men came on board. I do not know to this day who those two men were; probably sent from

the ship's company. I could hear, as the chief's cabin was next to mine, every word they said. The robbers demanded \$200,000 for the ship and these two men asked, "Cannot the foreigner pay half of it?" I heard the chief answer, "Well, you have to be quick ; I will tell you the truth about the foreigner ; she has not been eating anything now all this time and she is on her dying bed." I thought those men could not be allowed to go on shore and tell the people that I was on my dying bed, so I just went outside my cabin door and walked up and down on the deck. The chief was sitting with his back toward me, but those two men saw me. I nodded to them and smiled, so they were given the impression that I was not dying yet. The last five days, the one question was to carry me off from the ship and take me with them. By that time, the gunboats were outside. I didn't hear them mention gunboats, but as I heard them every day saying they must get off the ship, I reckoned that the gunboats were outside. They had been in search of us a fortnight before they found

us. At three different times they planned everything for carrying me off. At those three different times, we had forty or fifty junks that the pirates commandeered at the ship's side, and the junk that I was going to be put on had been pointed out. I knew which junk I was going to be in. Bedding had been taken down into the junks, and also the food they wanted. They were just on the point of leaving, taking me with them, when a sudden storm arose, and the junks had to go near the shore for cover. So they didn't leave the ship that time. Every day for hours and hours they talked it over, how they should take me away with them, and where to take me. They mentioned places but I did not know them. I had a few wonderful promises that I held on to, Psa. 31:20. "Thou shalt hide them in the secret of thy presence from the pride of man. Thou shalt keep them secretly in the pavilion from the strife of tongues." That was one promise, and then another one in Isaiah, 49:24, 25 "Shall the prey be taken from the mighty or the lawful captive be delivered? But

thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered : for I will contend with him that contendeth with thee." As they were discussing carrying me off again, and again, and seemed on the point of doing it,—I wonder if you will believe me, but this is so, whether you believe me or not—I was just sitting there laughing at all their plans. I remembered that the Lord in the heavens, He laughed, and I just laughed with Him. The second time they were going to carry me off something happened. One of the messengers came back with a message, and they talked it over. The time for opium smoking came and we didn't get off that time. The third time I heard the order given to one of the men, "Go and tell the foreigner now to get into the junk, we have to get off today." That was the day before the deliverance. That man came and opened my door, and he stood facing me and I stood facing him. He looked at me and I looked at him. It seemed to me that we were staring at each other for five minutes at least ; but it could

not have been that long. At last, he shut the door with a bang, and I heard him say outside, "No, I cannot say that to her; I cannot tell her that she has to be carried off, it will be wronging her the second time." And just then one of the spies came back again and they consulted, and again the time for smoking opium came and we didn't get off. On the twenty-third day, it was Sunday, three o'clock in the afternoon, we suddenly heard the shot of a cannon. Some of the robbers,—we had about fifty of them on the ship—immediately left the ship. Ten were left behind. The captain was ordered out of his cabin and we had a race for two hours, and what a race it was! The pirates saw that they couldn't make it, the gunboat would overtake us. During those last two hours, and especially the last hour, I heard nothing but the words, "We must have the foreigner with us; we must have a foreign face with us; we cannot go without that foreign face; they won't shoot us if we have that foreign face with us." At last they had to go into the junks and left the

ship, and I heard one voice saying, "What is the use of carrying the foreigner with us she has not been eating anything for twenty-three days ; she won't be able to run ; she won't be able to walk. You see the circumstances we are in ; leave her behind." And I was left behind ; of course I was : "Even the captives of the mighty **shall be taken away and the prey of the terrible shall be delivered.**" They never had once, as far as I could hear, spoken of taking the passengers away with them, but they carried off twenty of them. But they were released that same day.

When on the boat, the only difficulty I had—I got enough water to drink, though I had no washing water for twenty three days, except a few drops of the drinking water—I say the only difficulty I had on this ship was about how my old parents would take the news. They are over eighty years old and my mother not strong, and the thought came again and again ; but the Lord said to me, "Be anxious for nothing, Marie." He had said it long ago to my heart, and I had answered Him, "I will

not be anxious, I will obey, I will not be anxious." But the devil tried his hardest to get me to be anxious for my old parents ; but every day I told the Lord, "Lord take care of them. I will try not to be anxious. I will try to obey, not to be anxious for them." The Lord took care of them. One day papers at home said that a young missionary, a Miss Monsen had been taken by pirates in China. My sister read it in one of the papers and knew immediately that that young missionary must be her sister. She went home and told mother that a young missionary, a Miss Monsen had been taken by pirates in China, and my old mother answered, "I am sorry for that young missionary." It would have been better if it had been our Marie, she has been so long in China and she knows the people." When they got the word that after all it was not a young Miss Monsen but this one, my mother said, "Well, I am glad that it was not that young missionary." They had the news of that on Monday, but on Thursday a wire came to Norway saying that I had been set free. The word

came to Norway seven days before my deliverance; and seven days before the pirates left the ship they were having praise meetings at home because of my deliverance. So the Lord undertook for them. Now, I want to mention one thing more; what prayer did those days. I did realize it when on the ship; but as I heard things afterwards. I have been putting two and two together. The first four or five days, people didn't know we were missing, so no one prayed for the missing ones, of course. Those five days I felt like one swimming against the current, but I felt that strength was given to me and that I would be able to make it. After people got to know we were missing and started praying for me, there was a marked difference. I felt like one floating on the waters, just floating, resting on the promises. And those seven days that they were having praise meetings at home, the hardest part of the time really because there was this terrible struggle between the powers of darkness and the powers of light, during those days I was so filled with joy that I felt like bursting with joy more

than once. I was very glad that I had some writing paper and that I had pen and ink and that I had a coat that I could hang up and I could sit behind it and write to some of my friends, and send some of the joy; that had to go out, send it to them in letters. After the pirates had left, those passengers swarmed around me, and I had two busy days before the loot could be cleared out of the ship and we could leave. They were fighting for tracts that I had, and they asked questions, and said. "We have seen that your God is God, and we want to believe Him too. The robbers had told the passengers all about me, and all they heard and all they saw. "We have seen that your God is good and we want to believe Him too." I had two very busy days amongst them.

Friends, I thank God for the Book of promises and I do thank Him that He is faithful to His promises and that I was allowed to see His faithfulness to His promises.

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神的兒子耶穌的血洗淨我的一切的罪



The Yellow Sea Yacht Club

by Margaret Logan

The regatta impulse seizes sailors in unlikely and far-flung locales. This point was well demonstrated in 1930 when a small band of US enthusiasts founded the Sorai Beach Yacht Club, Korea's first. Years later, war would put Korea permanently on the map, but in those days an outpost more remote could hardly be imagined.

Westerners at play in the pre-War East: it summons images of luxury and ease, frosty gins on shady verandahs, white-jacketed natives attentive to every snap of the fingers. But there was

none of this at Sorai. The vacationers there were fundamentalist missionaries, families living lives as remote from worldly luxury as Korea was far from home.

Even to say "yacht club" in this atmosphere of plain living and high thinking required an inflection of gentle irony. Nothing fancy, Corinthian, here. And yet, men and women who were kids in the 30s still remember vividly circumstances that led to victory or defeat at the helm. The competition was spirited, even if the fleet peaked at

eight or nine boats. And as for your boat, it might never, except in dreams, shed its homemade and improvised origins. But the commodore set a proper course and if you sailed with steady skill and tuck, at season's end your name would be inscribed on a proper trophy.

Sorai (rhymes with dory) Beach is on a narrow peninsula extending into the Yellow Sea, about 120 miles northwest of Inchon. Since the early 1900s it had been a favorite summer resort for the American families who built or rented

cottages on the point's piney bluffs.

A celebrated attraction was the fine white sand of the gently sloping crescent beach. Besides its obvious recreational appeal, this sand was prized by Japanese glassmakers. At low tide, a dozen junks, lighters 40 to 50 feet long, carrying one or two masts, put off from a parent freighter lying in deep water and sailed in to harvest the sand.

Until the formation of the yacht club, working craft like these dominated the waters of the unspoiled and lovely coast. Several vacationers had native sampans for hacking around in, but the name of one, *Walrus*, suggests why the heavy sampan wasn't generally adopted by the Americans. Boats like *Walrus* were seaworthy enough, especially when fitted with an efficient *yuloh*, or stern oar, to accompany sail power, but too sluggish to satisfy the regatta impulse.

The fledgling club was fortunate in its commodore, Horace Underwood, a psychology professor at Chosen (Korea) Christian University. A competent sailor, he had an appetite for unorthodox cruising adventures: he once took an Old Town canoe, rigged for sailing, the 120 miles from Inchon to Sorai. And, as one of the typewriter Underwoods, he was that member indispensable to all new clubs—the man with enough spare change to build the clubhouse and then to tolerate slow reimbursement.

The post of vice-commodore went to my father, Tracy Logan, then a young Latin teacher at Pyongyang School. *Smoothie*, his 16-foot catboat, had been built at Pyongyang, a river port some 100 miles to the north. His original plan was to emulate the commodore's canoe cruise and sail his untried little boat down to Sorai.

Such a trip, rounding treacherous Chang san Got, Korea's most west-reaching promontory where the seven-knot current caused ugly rips, would have been tough enough with a seasoned craft to helm. Sorai sailors recall various legends of maidens thrown overboard to appease the angry sea gods who lived beneath Chang san Got's 100-foot cliffs. My father, traveling alone in *Smoothie*, would have had no recourse to such tried and true methods. He's still glad someone talked him out of it.

Getting a sailboat built in Korea could be a challenge. Dave Mowry, then one of my father's students, explains: "We designed our own boats, copying from magazines. Most were built by house carpenters or furniture makers because a boat builder would inevitably produce a heavy sampan hull, regardless of the plans we gave him."

A contemporary of Mowry's, Bill Bigger, tells of a boat designed to be

fast that turned out slow. "The carpenter either misread the blueprint or thought he knew better and built the beam a foot wider than called for. My father had been checking him every day, but when the mistake was found, it was too late to change."

Because racing was boat for boat, with no handicaps, the temptation to modify rigging was constant. Gaff-rigged catboats grew bowsprits and carried jibs and even topsails. *Smoothie*'s main sustained three expansions without, unfortunately, much effect on her hull speed.

Initially, races were held on a pickup basis, but as the club matured and grew, this changed to once a week. The triangular course, with legs of a mile or so, was rounded once or twice depending on the wind. At season's end, the trophy, a brass model of a junk with silver sails, was presented to the winning boat.

An old photograph shows two young salts, handsome in white flannels and blue blazers. The taller of the two holds the trophy. He seems full of serious pride. The other, possibly an irreverent younger brother, has a James Cagney grin. Both wear yachting caps set at rakish angles.

The trophy's ethnicity contrasted with the dominant mood of Sorai which was small-town USA. More photos from family albums show clam chowder picnics on the beach, the stars and stripes flying from the clubhouse porch, and kids horsing around in laundry tub boats. "We went as American as we could," my father recalls, adding that for many people Sorai was vitally needed rest and rehab, given the tensions and loneliness of work in the Korean hinterlands.

Besides racing, day trips and longer cruises were popular. The boys especially had an enviable existence. Dave Mowry remembers exploring the small islands scattered throughout the bay. "On Monday we'd load up two or three boats with cans of Van Camp's pork and beans. We'd take off, and when our food was half gone, we'd head home. Back for church on Sunday was the only fixed rule governing these ex-

peditions. If we miscalculated and there was no wind, and church was waiting, we rowed. My 17-footer had three rowing thwarts."

What did the local fishermen and sailors, such as those of the Japanese sand fleet, think of the yacht club activities? "By that time they were used to foreigners doing crazy things," my father says. The races must have seemed especially odd to the junkmen who lived and worked aboard their boats and found the variables of tide, wind, and commerce enough to cope with. Why would anyone choose to weight the dice further with contrived difficulties? On the other hand, it was obvious that these western boats were faster and could point much higher. These superiorities did not, however, lead to any known instances of imitation. Imitation, if practiced at all by a native sailor, was limited to sticking a motor on a junk whose design was good enough for his grandfather's grandfather.

In its earliest years, the yacht club played a part in an international incident. A number of Chinese lived in Korea then, families like the Yangs who ran the Sorai Beach grocery store. For complicated reasons, an outbreak of anti-Chinese feeling was sweeping the country, and one morning a Korean mob, intent on violence, gathered near the Yang store.

Fortunately there was a dense fog. Several club members were able to sneak the threatened Chinese aboard the commodore's 21-footer and, with the help of her outboard, take them to safety.

Korea had been part of the Japanese empire since 1910. By 1940 it was all too clear that Americans were no longer safe there, and few stayed to enjoy Sorai the summer before Pearl Harbor. Those who did left in a hurry, abandoning boats, cottages, and furnishings.

What about today? Is Korea's first yacht club still in business? If so, it's very much under new management—Sorai Beach is in North Korea.

